Visit to Armstrong County, Pa.,

I started for the home of my childhood and youth on the 3rd of March, and reached my destination safely on the following day. I was happy to meet with relatives and friends, and especially so to meet with my aged mother once more, which will probably be our last meeting on this side of the Jordan. I was in the Cowenshannoc congregation a little over three weeks. The ministers in this congregation are brethren J. B. Wampler and Robert Whitacre. We had meetings in what is known as the Peters school house, and in the Cowenshannoc church. On the 15th we had a very pleasant council meeting at the latter place. Our indefatigable co-laborer, elder P. J. Brown, was with us, and did good service. He has, no doubt, mentioned this meeting in his report, and hence I will only say that brother Wampler was ordained as an elder. I hope he may have grace to perform his responsible duties acceptably to God. This church passed the eldercraft ordeal during the winter, as was reported by the correspondence of brother Wampler and elder J. A. Sell. I am very happy to report that nearly all the old members stand firmly on the Gospel alone, and in fact, the elders accomplished nothing in the Cowenshannoc church, except through a hidden policy and misrepresentation, and it is fondly hoped that the few who were thus duped may discover their error and return. I entertain bright hopes for the future of this church. About all we could do during our meetings was to encourage the brethren and sisters to be faithful.

After the foregoing general notice, I wish to say that on the night of the 19th, I had the pleasure of baptizing sister Mellie Wampler, daughter of brother J. B. Wampler. Although the night was dark and the roads very muddy. there was a large congregation. They came prepared for the occasion, as was evidenced by their many lanterns, which made a grand display. The solemnity and deep interest of the congregation was manifested by the almost death-like stilness during the services and the administration of the sacred rite. I have been present at many a baptismal scene but I think I never before witnessed such a quiet, attentive, and solemn audience; and it was all the more striking because nearly all were young people. I hope that many of that respectful audience may soon follow sister Mellie's good example.

On the 27th I started for home, being accompanied by my brother, A. W. Beer, as far as Pittsburg. Many were the reminiscenses that crowded memory's domain during this visit. Some of my reflections were pleasant and some were sad, but I will not weary the reader with an attempt to narrate them. But, oh, how indescribably solemn were my feelings as I looked for the last time upon the old homestead, by the dim light of a lantern, in the stillness of night. I had often left before, but with a hope of returning, but this time it was different. I could only say in my heart, God bless the dear ones I am now leaving; yea, bless us all that we may so live as to meet in the "house not made with hands, eternal in the heavens." In conclusion, I want to return my hearty thanks to all for their kindness to me during my visit, and for their liberality to me and mine. J. W. BEER.

Washington C. H., Ohio, April 4.

From the Field.

Having some College notes to place into agent's hands, I started to Washinton county, Md., April 2nd. Arrived at Hagerstown same evening, and remained with the brethren there over Sunday, and preached to them morning and evening at the Funkstown church. On Monday I went to Waynesboro, where I spent the time mostly with brother Gehr and family. He is a substantial supporter of Ashland College, to some extent, and he, and wife, and brother Hiteshew are thoroughly indoctrinated with the principles of the Brethren church. There are a number of others here who are on the side of The Brethren, and who will take their stand, I feel confident, just as soon as an opportunity is afforded them—I am myself responsible for this assertion, and I am not quoting "The Brethren" from the *Gospel Messenger*, either. I next stopped with Dr. E. Brallier, of Chambersburg, who is of like faith and whom I can recommend as a congenial companion to all of our faith, and a man who evidently wields a mighty influence among the citizens of that place. Am only sorry that he does not have an organization of entirely kindred spirits to work with. At Hagerstown I appointed brother Benj. Emmert as agent for the College, who will distribute college literature, &c., and who will receive dues on College papers.

Next finds me with brother H. S. Neikirk who is a liberal supporter of Ashland College, and in the Manor congregation.

I there learned that said congregation over which Elder David Long presides, had voted to reject "revised minutes," or voted against adoption, which is substantially the same. Brother David is said to have preceded the vote in saying he would "vote against the adoption." They—some of them, at least—thought and said they could "vote intelligently without having them read, because they were opposed to all the creeds and traditions of men." The vote is said to have been unanimous—none voting to adopt.

From Manor congregation, Md., I came to the valley of Virginia, to Harrisonburg, just "in time to be too late" to hear brother Bashor's lecture on Temperance. What success I shall meet with in this my second trip to Virginia I do not know. Will have more to say in the future. One thing I do know, the cause of the Brethren here is prospering gloriously, notwithstanding they say all kind of things (except good) about it. The latest is that three churches in the East—the nearest my informer can give: "It must be the Philadelphia, Green Tree and Coventry" churches—have abandoned the order of Feetwashing. Brother Price, Hetric, Myers, Conner or Riner can explain. I do not know whether or not it comes from the same source as: "Less than a half dozen will go Progressive." The last quotation is from *Gospel Messenger*.

R. Z. REPLOGLE.

Harrisonburg, Va., April 11.

From Silver Creek Church, Ohio.

After some hesitation I conclude to write a few words from this part of God's moral heritage, that the brethren throughout the brotherhood will know that we are as ever, alive to the cause of Christ. As a small body of God's children we are traveling onward in the light of the gospel. We feel much encouraged when we think of the meetings that we have had the privilege of attending during the past winter. How eloquently the brethren did hold forth the gospel banner. Brother R. F. Mallott, brother Isaac Kilhefner and brother J. H. Worst, favored us with their assistance. And our people can truly say that they are valuable workers, and zealous brethren in the cause of Christ. The way they held forth the Gospel was pleasing as well as beneficial to all. The German Baptist brethren that favored us with their presence felt pleased; they could not find fault with the preaching as far as thus sayeth the Lord. We had a good time throughout, which goes to prove that our anti German Baptist principles were not broached, and I do not believe they should be from pulpit or press. As we all know the more we talk or print about an old aggravation the worse will be the contention. Christ says: "But I say unto you that ye resist not evil." This is enough to confirm the fact we should live in peace as far as possible. Romans 12:18. Paul says, "If it be possible, as much as lieth within you, live in peace with all men." According to this we should, if possible live in peace with our German Baptist brethren, and drop the question of aggravation. One says, how can we do this? it is impossible. But I say not. Farther on in the same chapter of Roman's 12, we find the following: "Avenge not yourselves, but rather give place to wrath, for it is written: vengeance is mine, I will repay saith the Lord." Therefore let us let the matter of dissension rest in the Almighty hand; knowing that all men's works will be judged by him. Knowing that it is best for every one of us to watch our daily walk with God, that we may not be found wanting in that last day of final account, and be told to "depart ye workers of iniquity, I know you not." Then my advice is be not the offensive-defensive but the inoffensive party, and go on in that work of the Lord.

The brethren met in council at the Mount Pleasant church, April 5th, 1884. Everything passed in peace and love. We decided to have a communion meeting in the near future; but as to the exact time we did not decide. Will give due notice of the meeting, so that all the brethren that wish, can be with us.

Our sister Rachel Collins is lying sick with but little hopes of her recovery.

CYRUS KIMMEL, *Clerk.*

Ainger, Ohio, April 11.

H. R. Holsinger; To-day we reorganized our Sunday school with good representation. Officers: Z. T. Livengood, Superintendent; S. S. Engle, Assistant Superintendent; Ella Livengood, Clerk; C. Miller, assistant; Lizzie Fike, Treasurer; Mary Engle and Lizzie Fike, Librarians. E. D. Fike.

Milledgeville, Ill., April 6.

There are those things that are probably true. Then there are those that are true. The Gospel is one of the latter. There is not much use of a minister proving the Gospel in our times, the better thing is to preach truths the great truths of the Gospel as if we, indeed, knew them to be such, and pray for the Holy Spirit to enforce them upon the consciences of men.

Every Letter's Contents.

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Walkerton	11 07	7 47		
Milford Junction	P. M. 12 13	8 54		
Auburn Junction	1 52	10 23		
		A. M.		
Fostoria	5 5	1 07		
Sandusky Arrive	*9 55			
Sandusky Leave	4 0			
Chicago Junction	6 35	2 55	9 15	
Shelby Junction	7 08	3 50	9 48	a.m. 5 15
Mansfield	7 35	3 11	10 15	5 45
Bellville	8 07		10 49	5 45
			P. M.	
Mt. Vernon Arrive	8 52	4 12	11 36	6 30
Newark Arrive	9 50	5 05	12 55	7 15
Columbus Arrive		8 40	2 40	8 40
Columbus Leave	8 20	3 30	11 40	9 00
Somerset Arrive				
Junction City				
Mansfield	7 35	3 11	10 15	5 15
Newark Leave	9 50	5 05		
Zanesville Arrive	10 38	5 53	2 53	7 49
Zanesville Leave	A. M.			
Cambridge	11 26	6 39	2 50	8 50
				a.m.
Barnesville	12 20	7 29	3 55	7 10
Bellaire	1 19	8 20	4 50	8 25
Wheeling Arrive	3 05	10 05	6 40	9 50
Wheeling, Leave	3 05	9 00	6 20	
Cumberland Arrive	9 50	4 37	1 36	
	P. M.	P. M.	a. m.	
Washington	2 25	9 42	6 20	
Baltimore	3 35	11 10	7 30	
	a m		P. M.	
Philadelphia	7 40	3 40	12 45	
New York	10 35	6 50	3 50	

WEST BOUND.	No. 2.	No. 4.	No. 6.	No. 8.	No 12.
Leave New York	P. M. 1 00	P. M. 7 00	N'GT 12, 00		
Philadelphia	4 00	10 00	A. M. 3 45		
Baltimore	9 00	2 00	9 00		
Washington	10 10	3 05	10 15		
		P. M.		A. M.	P. M.
Wheeling, city ime,	9 40	3 00	11 35		
Bellaire	9 35	3 00	11 27		
			A. M.		
Barnesville	10 57	4 10	1 00	10 31	6 04
Cambridge	11 51	5 09	1 58	11 30	7 05
Zanesville Arrive	P. M.				
Zanesville Leave	12 31	6 15	2 59	6 25	
Newark Arrive	1 20	6 40	3 25		
Columbus	2 40	8 30	4 50		
Shawnee Leave					
Junction City					
Somerset					
Columbus Leave	12 10	5 0	2 55	5 00	
Newark	1 40	7 05	3 40	6 15	
Mt. Vernon	3 36	8 02	4 32	7 26	
Mansfield	4 03	9 29	5 58	8 40	
Shelby Junction	4 27	9 51	6 24		
Monroeville Arrive					
Sandusky Leave	6 30		8 55		
Sandusky	5 15		9 30		
Chicago Junction	6 25	10 33	8 20		
Fostoria	8 06	12 16	10 10		
					A. M.
Auburn Junction	11 32	3 21	2 00		2 42
Milford Junction	1 26		3 42		4 09
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1 10	Arr Lima Lv	2 55
1 20	Lv Lima Arr	2 45
2 21	St Mary	1 51
2 43	Celina	1 29am
3 40	Portland	12 25pm
4 08	Red Key	11 57am
4 50	Muncie	11 15
5 26	Alexandria	10 35
5 46	Elwood	10 15
6 11	Tipton	9 50
7 10	Frankfort	8 52
8 25	LaFayette	7 50
9 05	Templeton	7 00
10 16	Hoopeston	6 00
11 17	Paxton	5 00
11 55	Gibson	4 22
1 30pm	Bloomington	3 05
1 40	C & A Junction	2 55
	C & A R'y	
2 15pm	Bloomington	2 30am
8 20	St Louis	8 05pm
	C & A R'y	
5 30pm	Bloomington	9 20pm
8 10am	Kansas City	6 30am
12 30n'n	Atchison	2 45
1 20pm	St Joseph	2 10
6 35	Omaha	6 00pm
	I B & W R'y	
2 15pm	Bloomington	9 45pm
4 00	Peoria	7 34
8 05	Burlington	2 50
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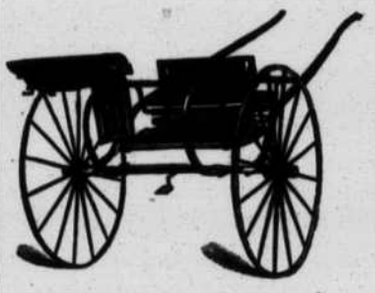

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